

I am the good Shepherd.

John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth

his life for the sheep.

John 10:11

Haugen, Rev. A. K.  
dece 13

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## Sermon for 25th Sunday after Trinity.

### A FALLING AWAY

Epistle: II Thess. 2: 1—12.

*"Let no man deceive you by any means: for that day shall not come, except there come a falling away first." (II Thess. 2:3).*

This verse tells us that a falling away shall precede the second coming of Christ. Just as the intelligent man takes note of the signs of the weather in planning his work so God expects us to discern the signs of the times and to take hints and warnings from them (Matt. 16: 1—4). Let us consider the "falling away" from the true faith and life in Christ which we see in our day. Let us ask the Holy Spirit to show us by His Word to what extent this falling away may have taken place in us.

The falling away takes place first in the heart. To the Church of Ephesus, Christ says, "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent" (Rev. 2: 4—5). To leave the love of Christ for love of the world is to fall away. The convert who has left his first love, the confirmand whose heart has been captivated by the world, the church member who has set his affections on things on the earth, the church whose glory is no longer the crucified and risen Lord Jesus Christ, has fallen away. Friend, does any of these descriptions fit you?

When love to Christ has waxed cold, indifference creeps in. Like the Laodicean church, one is neither hot nor cold. Indifference, masked under the name of tolerance emasculates truth and condones error, the distance between them being so effectively bridged that one hardly knows which is truth and which is error. Spiritual discernment is lost and blindness results.

This falling away is seldom sudden or sharp, but usually so gradual that it passes unnoticed. Perhaps the outward and visible forms remain, but the life-giving power is lacking, fitting God's description of men in the last days: "Having a form of godliness, but denying the power thereof." (II Tim. 3:5). The modernist seldom shows his true colors. Rather he hides behind the old established forms of worship and pious terminology. Often the truth is spoken but not the whole truth. Watch what the modernist omits, that's, tell—tale. To be sure, he exalts Christ as the greatest of men, but discreet silence reigns on the question of the virgin birth and the resurrection of our Lord. Christ is presented as a good example, but the power to follow we are left to muster ourselves. And so Christianity, shorn of its divine power becomes only another religion and Christ but a martyr to a good cause. Denying the power of Christ as the only Savior from sin they fall away into a hopeless dependence on self which after all is the essence of all paganism.

Let each of us examine ourselves lest we also be falling away. The danger is that the Christian who is to be in the world, but not of the world, may be so influenced by the world, that he becomes conformed to the world. Conforming to the world is falling away from Christ. "Be not conformed to this world but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12:2). Here we see that it is only as we are transformed that we can know and do the will of God.

Doubtless there will come trials and persecutions to those who do not fall away from Christ and conform to the world. Let this be our comfort and our strength: That God has foretold it, and that God will give strength to endure, and that both the falling away we see about us and the things we suffer for His sake are but signs of the blessed release, when Christ shall come to gather His own to His heavenly glory.

"Hold the fort for I am coming,  
Jesus signals still;  
Send the answer back to Heaven,  
'By thy grace we will.'"

Amen.

—A. K. Haugen.



I. J. SAUGEN  
H/Captain and Chaplain

### Chaplain and His Work

*We asked Chaplain Saugen for a greeting. With his characteristic directness and sincerity he sent us a "practical" greeting. — Coined not only in beautiful words, but charged with a Christian challenge to the church at the home base.*

It is now four months since I left my congregation at Calgary. Some may think that I have forgotten the church at home. I hasten to assure you, that I appreciate the church at home more than ever, and my thoughts are often with the work of our Lutheran Church in Canada. It is because men from the Lutheran Church have gone into the Army, that I and other Lutheran Chaplains are in the Service. We are in the work because we want our men to know the Lutheran Church wants to follow them in the service of the Army. The number of Lutheran Chaplains in the Army Service is therefore determined by the number of men from the Lutheran Church in the Army.

The Canadian Chaplain Service is the name used to designate the work done by all Chaplains in the Canadian Army. At the head of this department of the army is the Principal Chaplain, Colonel G. A. Wells, C.M.G., residing at Ottawa. Under him are eleven District Chaplains, one for each military district in Canada. (Number 8 & 9 are left out, that is why Regina is 12 and Calgary 13.) The District Chaplain has the responsibility for the Chaplain Service within the military district he resides. He holds as a rule the military rank of a Major.

Under the District Chaplain are all the Chaplains serving army units within the district. Military units may come and leave a military district, but the chaplains remain within the district though they are often changed about within the district, until they are posted for overseas service. A Chaplain's rank within the army is Captain, but more often called Chaplain or Padre.

The Chaplain Service is a branch or corps in the Canadian Army but governed by the church or churches of the country. A Chaplain may be working in a unit and to a certain extent may be under the Commanding Officer of that unit, yet he takes all his orders from the District Chaplain of the military district he belongs. Within a military district there are a number of chaplains from various denominations who all are serving soldiers from all denominations. As a rule a chaplain serves about one thousand men who come from the various denominations. A Chaplain must therefore be fair and tolerant in his attitude so he can give undivided attention to all the men in his unit. Though the work of a Chaplain is the same as that of a pastor, the condition under which he works is different. He deals with men of different faith, different background, different interest; to them all he has to be their Padre, "the ambassador of good will in the army." The lives of these men present to him his great opportunity for service in cultivating in them true spiritual qualities. Happy is

the Chaplain who learns to know his men, and invariably he will find, deep down behind the hard and callous surface is a heart that longs for God and true religion. In the four months I have been in the service, I have preached two or three times every Sunday and I have always had a good hearing from the men. Usually, however, the religion of a soldier is not articulated, but he who is the shepherd knows them if he is doing the right kind of work.

It is true that there are soldiers who do not care and who cause much disturbance on the streets at night, but let us remember these boys are what they are because what they were before they came into the army. And most of the training centers on the prairies have the new soldiers who are just starting out, the seriousness of war and the hard discipline of army-life has not effected them much.

The service of a Chaplain is as broad as the whole life of his unit. He is with his men in their best, on the drill, on the march, in their huts, when they are praised and when they are accused and when they sit in the cell serving sentence for wrong acts. He visits them in the hospital and counsel with them at his office. A great field for service, and surely all Chaplains should be given a support from their home Churches. We need much intercessory prayers.

As one who represents the Lutheran Church in the Army, I realize that my aim must always be, to be true to God, faithful to my beloved Church, loyal to King and country, and ready to render service to all men in the Service. The interest shown me in various ways has been very encouraging. I am receiving all the weekly publications from almost all Lutheran bodies in Canada and U.S.A. I do not find time to read every article in all these papers, but I do enjoy reading all I have time for. Then I at times pass some of these papers on to soldiers, and many have been thrilled by seeing their own church paper again.

One more thing and I must close. You have all heard the plea for keeping in touch with the men by correspondence. Luther Leagues have been urged to keep in touch with members who have joined the Army; pastors have been asked to report to the Canadian Lutheran Commission the names of men who have joined the army. But there is another work which the Lutheran Church in Canada must undertake to do, a work which must be done jointly by all Lutheran bodies. It is establishing Lutheran Service Centers in all the large cities in Canada. Time and again I have met men in the army who have asked for information on Lutheran Churches. These Lutheran Service Centers can do much more for the Lutheran soldiers than the Lutheran Chaplains can. It is strange how slow we are in the Lutheran Church in Canada to keep up with the men in the Service. A Lutheran we have been too divided. We have not had the strength as individual bodies to keep our Church in the public and consequently we are not well known. Only by a joint effort can we hope to accomplish something that will make it possible for us to establish Lutheran Service Centers in Canada. I do not know the Eastern Canada well enough, but in the West, we should have a Service Center in Vancouver, Calgary, Edmonton, Saskatoon, Regina and Winnipeg. Three years of war and we in the Lutheran Church in Canada have hardly got started on giving service to our men. The article in Lutheran Voice, "As Others See us" went to my heart because I know the man who wrote it. He used to come to my church in Calgary while he was stationed there, and I know he sought the Lutheran Church where ever he went. Let us as a church do all we can for our men so that when they come back they will take their place in the work of the Lutheran Church again.

I. J. Saugen  
H/Capt. and Chaplain.

### A Generous Gift

I am very happy to announce that Prof. Martin A. Nordgaard, Ph. D., a graduate of St. Olaf College in the class of 1903, and at present Professor in the Department of Mathematics at Upsala College, East Orange, New Jersey, has given to Luther Theological Seminary, Saskatoon, the very generous gift of \$800. He specifies that \$500 shall go into the Student Aid Fund, a revolving fund from which loans are granted to needy and worthy students, and that \$300 shall be devoted to providing each graduate of the Seminary with fifty dollars' worth of good theological books, selected or approved by the faculty. The latter provision is for those who have graduated up to this time, and Prof. Nordgaard intimates that he will do the same for those who graduate the next few years, upon their acceptance of calls to serve congregations in Canada.

It is impossible adequately to express our appreciation of this generous gift, which reveals not only a deep interest in our work in Canada, but as well a clear understanding of the problems involved in providing our Church in Canada with, to use his own expression, "an indigenous clergy", a clergy that really feels at home and is permanently devoted to the work in Canada.

It is the purpose of the gift to the graduates to help provide them with the most necessary theological books, the nucleus of a pastor's working library, so that they can continue and develop those habits of study which are essential to a truly effective ministry. This is perhaps particularly applicable to young men of limited means who begin their ministry on the home mission field. I am sure that those who receive these books will be deeply grateful to Dr. Nordgaard, and also the congregations that will profit by the enriched ministry of their pastor.

I trust that it will not be considered inappropriate for me to add this personal reference that as a college classmate of Dr. Nordgaard, with cherished memories reaching back somewhat more than forty years, I appreciate more deeply than I can express the fine generosity and the sympathetic understanding that have motivated these gifts.

—J. R. Lavik.

### The Shepherd-Hyrden

The war-time gift suggestion. Send your church paper this year. An outlay of 2c an issue (50c a year to any place in Canada and United States). Your gift will be of great value to a seeking soul. It brings the Gospel of Jesus throughout the year. Give it to a friend for Christmas. Send your subscription early and an appropriate Christmas card will be sent announcing your gift to your friend. Mail your subscription to the Business Manager, Josef B. Haave, Rose Valley, Sask.

### Too Generous

A colored preacher once said that a good many of his congregation would be lost because they were too generous. He saw that the people looked rather surprised; so he said:

"Perhaps you think I have made a mistake, and that I ought to have said you will be lost because you are not generous enough. That is not so; I meant just what I said. You give away too many sermons. You hear them, as it were, for other people."

There are a good many who listen for those behind them; they say the message is very good for neighbor So-and-so; and they pass it over their shoulders, till it gets clear out of the door.

Selected.

To be helpful to others shows a fine spirit.



**The SHEPHERD — HYRDEN**  
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**THE BETHANY SUNSET HOME**  
Dear Editor!  
*Oh give thanks unto the Lord for He is good: for His mercy endureth forever.*  
Ps. 106, 1.  
That is the greeting I wish to bring our many good friends, far and near for the kindness and interest shown in so many ways, to the Bethany Home family.  
Following gifts in cash and Natura has been received since the latter part of August.  
A sincere thanks to each and every one of you dear friends.  
Yours in the Service for the Aged.  
—Marie Weiks.

**Gifts in Natura**  
BADGER MINN.— Roselund Ladies Aid. Mrs. Otto Mickelsen, 1 Bed spread. Mrs. John J. Johnson, 10 pieces of Toilet Soap. Mrs. Harry Hougen, 2 pr. Men's shocks. Mrs. William Nelson, 1 pr. Lady's Hose. Mrs. Nels Nelson, 1 Bath Towel and 2 Wash Cloths. Mrs. Hilmer Rinde, 2 Bath Towel.  
BAWLf, ALTA.— Mr. and Mrs. Harold Olshon, 12 doz. Eggs. Mr. and Mrs. P. O. Paulson, 2 Chickens. Mr. and Mrs. Albert Peterson, 2 Chickens. Mr. and Mrs. Harold Olson entertained the old folks to dinner and supper at their Home. Mrs. Ole Krogstad Brought Fløtegrøt for everyone at the Home.  
CAMROSE ALTA.— Mr. and Mrs. Gilbert Hoyme, 1 Woolen Blanket. Mrs. C. Magnusen, 1 jar of Jelly and 1 Bath Towel. Mrs. T. Walkemeyer, 2 jars of Jelly and 2 pumpkins. Mrs. J. E. Olson, 1 Bath Towel, 1 two quart of fruit. Mrs. E. Olson, 1 pr. Pillow cases.  
CADILLAC, SASK.— South Immanual L. D. R. A. Tuelt, Pastor. 6 Dress Hanger Covers; 4 pr. Slumber Slippers.  
EDMONTON, ALTA.— Central Luth. Ladies Aid. Rev. Johnson, Pastor. Mrs. C. McCormack, 1 lb. Coffee and 1 lb. Cocoa. Mrs. O. Flaaten, 3 pieces of Laundry Soap, 1 glass of Jelly. Mrs. Hope, 2 large sized boxes of Chipso. Mrs. J. Haugen, 1 woolen Blanket. Mrs. Sorensen, 1 pr. Pillow cases. Mrs. N. Anfinson, 1 Bath sheets.  
Towel. Mrs Pete Olson, 1 pr. flanelette  
SIMMIE, SASK.— Bethesda L. D. R. Rev. Sigmon Bue, Pastor. 2 pot holders, 3 aprons, 2 dresser scarfs and 1 table square.  
VIKING, ALBERTA.— Mr. and Mrs. Thompson, 1 lb. of Coffee.  
VICEROY, SASK.— Rev. Johnson, Pastor, St. Olaf Ladies Aid, 1 Woolen Blanket.

**Gifts in Cash**  
BAWLf, ALTA.— From Rev. Tandberg, in memory of Mrs. Sivert Olson: Weldon, Sask., \$5.00; Offering of Home Day, 76.17. In memory of Mr. Hagen from Mr. and Mrs. J. Hendrickson \$1.00; Mr. and Mrs. Irwin Gunderson \$1.00; Mr. and Mrs. Albert Gunderson \$2.00. In memory of Dahl L. Melby from Rev. Tandberg, \$5.00.  
BIRCH HILLS, SASK.— Rev. P. Lerse, Pastor. In memory of Dahl L. Melby

from Sunday school \$2.00; Mr. and Mrs. N. B. Dahl \$2.00; Mrs. Lena Hagen \$2.00.  
CAMROSE, ALTA.— From Mr. and Mrs. Thos. Krogstad in memory of R. A. Wikoss \$1.00. From Mr. and Mrs. L. J. Hoveland in memory of Mrs. Erickson. Ryley, \$1.00.  
CROOKED RIVER, SASK., Rev. E. O. Walker in memory of John Thompson Parkside, Sask., \$1.00.  
DAYSLAND, ALTA.— Mr. and Mrs. Carl Larson in memory of Mrs. Hagen \$2.00.  
ENCHANT, ALTA.— From Mrs. H. Otteson for Bldg. Fund \$5.00.  
HENDON, SASK.— From Skandia Ladies Aid. Rev. J. Haave, Pastor. For Bldg. Fund \$10.00.  
HANLEY, SASK.— Hanley Ladies Aid. Rev. Martin Knutson, in memory of R. A. Wikoss \$5.00.  
HOLDEN, ALTA.— Mr. and Mrs. E. Sorenson and family in memory of Mrs. Augustine \$1.00. Mr. and Mrs. E. J. Christensen, Mr. and Mrs. W. G. Logen, Mr. and Mrs. Ed. Logen, Mr. and Mrs. John Roseth, Mr. and Mrs. Even Olson, Miss Lillie Christianen and Mrs. Lillie Grosland, in memory of Mrs. Augustine for Building Fund \$3.00. Mr. and Mrs. Hans Huseby, Mr. and Mrs. T. O. Bratrud in memory of Mrs. Ludwig Pederson \$1.50.  
HAY LAKES, ALTA.— In memory of Martin Thompson from St. Josephs Ladies Aid. Rev. S. J. Rude, Pastor. \$5.00; Mr. and Mrs. C. B. Faragen \$1.00; Mr. and Mrs. L. Grue \$1.00; Mr. and Mrs. Fred Miller \$1.00; Mrs. T. Hanson and Ted and Hilda \$1.00.  
LAJORD, SASK.— From Womens Missionary Society (Bldg. Fund) \$10.00  
La GLACE, ALTA.— Mr. and Mrs. J. A. Johnson, Mr. and Mrs. H. A. Johnson, Mr. P. Johnson and Mr. and Mrs. Houghland in memory of Mr. J. J. Johnson \$5.00.  
LANGHAM, SASK.— First Sask. Ladies Aid. Rev. Lokensgard, Pastor. For Building Fund \$10.00.  
MEDSTEAD, SASK.— Mrs. S. Rondestvedt and Son J. J. Rondestvedt, Bldg. Fund \$2.00.  
PARKSIDE, SASK.— Parkside Ladies Aid. Evang. S. Fengstad, Pastor, in memory of Mr. John Thompson \$3.00 and Mr. and Mrs. A. K. Field \$2.00.  
PREECEVILLE, SASK.— Mr. and Mrs. N. Brown for Home Day \$5.00.  
ROUND HILL, ALTA.— Mr. and Mrs. H. Rigers and Allen in memory of Mrs. L. Pederson \$1.00 and Mr. Ludwig Pederson and family \$2.00.  
RYLEY ALTA.— In memory of Mr. Magnuson from Mr. and Mrs. Lien and family \$1.00; Mr. and Mrs. Jens Christoferson \$1.00. Mr. Olaf Bruce in memory of Mrs. L. Pederson \$1.00. Mr. and Mrs. Martin Knutson, Skudesness, Rev. Odland, Pastor \$1.00 in memory of Mrs. Erickson and Mr. and Mrs. Jens Christoferson \$1.00, Mr. and Mrs. G. Mosby \$1.00. In memory of Mr. Emil Magnuson from: Mrs. Emil Magnuson, Children and Grandchildren \$8.00; Mr. and Mrs. and Kenneth Johnson and family, Mr. and Mrs. Willie Olson and Family \$2.00.  
Swift CURRENT, SASK.— Swift Current Circuit, W.M.F. (Bldg. Fund) \$10.00.  
WETASKIWIN, ALTA.— In memory of Mrs. Gunhild Kjorlin from: Mr. and Mrs. C. A. Anderson and family, Mr. and Mrs. A. Kjorlin and Gena and Tom Kjorlin \$3.00; Bethel Ladies Aid. Rev. K. O. Kandal, Pastor, \$3.00; Wang Ladies Aid. Rev. K. O. Kandal, Pastor, \$3.00.  
WITTENBERG, WISCONSIN.— Miss Anna Reinert in memory of her uncle Ole Reinert \$5.00.  
WELDON, SASK.— In memory of Mrs. Sivert Olson from Weldon Ladies Aid. Rev. J. A. Korshavn, Pastor, \$3.00; The Olson Children \$5.00.

**Note Correction**  
**W. M. F. Members**  
of the list of Department Secretaries printed in last Shepherd.  
Mission Box. Mrs. A. Haukedal, Tofield, Box Wor. Mrs. O. Olson, Sedgewick, Thankoffering Mrs. Arthur Moen, Tofield.

Søg Gud i de Stunder, der synes dig kjedelige og fattige, og de skal blive dik fulde og rige, fordi han skal være dig nær og opholde dig.

**Circuit Meeting**  
Central Alberta Lutheran Inner Mission Society will hold its regular fall meeting at Asker Congregation 15 miles East of Ponoka, Rev. K. O. Kandal's call Nov. 29—30. Text Luke 15, 11—24. Prof. G. Moi will introduce the theme.  
A cordial welcome is extended to all.  
A. Anderson,  
E. Knudtson.

**Swift Current Bible Camp News**  
An important step was taken in Bible Camp work on Oct. 31, when at a special business meeting at the Circuit Convention in Admiral, it was decided to incorporate under the "Benevolent Societies Act" of Saskatchewan. This had been partly decided at the Bible Camp at Simmie last July when a committee of three was elected to draw up a constitution. The proposed constitution was adopted with a few minor changes. After the Constitution had been adopted a short recess was given, while those who desired to do so had the opportunity to sign up as charter members. Seventeen persons signed paying a membership fee of one dollar. The meeting was again called to order and a board of trustees consisting of six members was elected. Rev. K. A. Knutson and Rev. M. B. Odland were elected for a period of three years. Rev. A. Tveit and Mr. N. Olson Simmie, for two years and Mr. P. Peterson and Julian Weiseth for one year.  
We hope and pray that this setp will prove to be a blessing in furthering the Bible Camp work in Swift Current Circuit.  
—M. B. O.

**Swift Current Circuit Convention**  
"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."  
Those who had the privilege to attend the Swift Current Circuit convention at Admiral Oct. 30 — Nov. 1, could not help but return to their homes with this verse ringing in their ears. The Theme Eph. 5: 14—21 was introduced by Rev. Knutson of Cabri, and throughout the convention the various speakers brought out clearly the importance of AWAKING from our SLEEP and walk the Christian path.  
At the business meeting Saturday afternoon, the following officers were elected. President, Rev. R. C. Storsteen; Vice President, Rev. O. J. Marken; Secretary, Rev. M. B. Odland; Treasurer, Mr. O. C. Johnson. Mr. A. B. Solberg was reelected as financial secretary for the Circuit. An Evangelistic Committee was also elected to arrange for Evangelistic work in the Swift Current Circuit. Those on this committee are Rev. K. A. Knutson and Rev. M. B. Odland.  
Sec. M. B. O.

Rev. K. Bergsagel, formerly of Kyle, Sask., was installed as pastor of the First Norwegian Lutheran Church at Winnipeg November 1 by the district president. After the evening service the congregation held a reception for the new pastor and his family.

**HYRDEN ORDER BLANK**  
(Clip out and mail to Rev. Josef B. Haave, Rose Valley, Sask.)  
Date \_\_\_\_\_  
Dear Pastor Haave:-  
Enclosed please find \$\_\_\_\_\_ in payment of my own (new, old) subscription for \_\_\_\_\_ years.

(Name) \_\_\_\_\_  
(Address) \_\_\_\_\_  
The above stated amount also covers a gift subscription for \_\_\_\_\_ years to:  
M \_\_\_\_\_  
(Name) \_\_\_\_\_  
(Address) \_\_\_\_\_

Domprost Kobro:  
**Takk, bod, bønn og samhold**  
1. *Takk:*  
fordi Gud har besøkt oss og fremdeles besøker oss,  
fordi vi med full rett kan forkynne: Idag er naadens tid, idag er Gud aa finne, og fordi Gud just nu synes aa være mere nær og naadens dør synes aa være mere aapen enn noensinne i vort folks historie.  
2. *Bod:*  
for all verdslighet og halvhhet blandt oss kristne,  
for æresyke persondyrkelse og menneskefrykt,  
for undfallenhet overfor synd og moderne hedenskap,  
for kraftløs og saltløs forkynnelse, for *min* synd,  
3. *Bønn:*  
om at naadens dør ikke maa bli lukket, at ikke vi kristne selv skal staa Guds aand imot,  
at ikke kold kritikk eller særinteresser skal hindre Guds vei til hjem og hjerter, at jeg selv maa bli renset, fornyet og oppvarmet og uten prutning overlevere mig og alt mitt til Gud for aa kunne bli brukt av ham.  
4. *Samhold:*  
blandt alle Jesu venner, med mere av den kjærlighet til brøderne — alle brødrene som er et av kjennetegnene paa dem som hører Herren til, og saa sammen med dem arbeide paa min lille plass med iver som fordem Baruk (Neh. 3, 20) og med troskap som Nehemias, som ikke kunde ta det over sig at arbeidet skulde hvile (Neh. 6, 3).  
Det krever Herren av oss i denne tid.  
—Reidar Kobro.

**"Livet Er Idel Glede"**  
I et dansk blad leser vi følgende: "Melanchton preket en søndag over ordene: "Livet er kort, og livet er idel jammer." — Efter gudstjenesten sa Luther: "Det var da en jammerlig preken du gav os idag, Filip!" Neste søndag preket Luther over ordene: "Livet er evig, og livet er idel glæde."  
Det er mest Melanchtons tekst menneskene bruker i denne tid, men det er Luthers ord vi trenger. Vil det nu si at Luther ikke hadde syn for vanskelighetene, og derfor avfeide dem saa let? Paa ingen maate. Han var i sandhet en prøvd mand. Men han hadde en rikdom som gjorde livet lyst for ham trods alle vanskeligheter. Det var jo Luther som ga os salmen: "Og tar de end vort liv, gods, ære, barn og viv, la fare hen, la gaa — Guds rike vi beholder." Her finder vi hans rikdom: Guds rike, alt det som det ordet rummer av stort og godt, fred og salighet, kraft og glæde, opstandelsens haap og det evige liv. Fienden kunde ta meget fra ham, men det beste beholdt han.  
Vor Gud, han er saa fast en borg ogsaa i de vanskeligheter vi nu staar i. Det gjelder gods og ære og liv for saa mange. Men alle disse tap er for intet at regne dersom Gud er vor faste borg. Midt under trengsle kan han gjøre et menneske saa usigelig tryg og glad, saa det med Luther kan si: "Livet er evig, og livet er idel glæde." (Utsyn").

**Det er likesaa stor synd aa be paa egen verdighet og hellighet som det er aa forsømme bønne paa grunn av egen uverdighet og begaatte synd.**  
**Klok er den som ikke er selvklok.**  
De, som kommer til dig for at tale om Andre, er de samme, der gaar til Andre for at tale om dig.  
Herren skjænker mange gode Ting to Gange, men han skjænker os ikke en Moder mere end en Gang.



Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i November, 1942

## 1. søndag i advent.

### DEN NYE TID BRYTER FREM!

Johs. 6, 37—40.

Av professor Karl Vold.

Det er en overmaate viktig og avgjørende begivenhet evangeliet idag forteller oss om: Jesus begynner sin gjerning.

Han var blitt døpt i Jordan. Aanden i fylde var blitt ham tildel. Han var blitt fristet. Alle falske veier og midler hadde han avvist. Nu stod Jesus frem i synagogen i Nasaret og holdt sin programtale. Nu brøt den nye tid frem. Nu var det tidspunkt kommet, som hele den gamle pakts aapenbaring hadde forberedt, og som alle Det gamle testamentes profeter hadde varslet om. Det er derfor ogsaa vel forstaaelig, at Jesus nettop ved denne anledning tok profeten Jeremias' bok til utgangspunkt, at han holdt sin programtale i tilknytning til en profetisk tekst. Aa, hvilken tekst det var! Og hvilken tale det blev! Nu bryter solen frem. Nu gaar skriftens ord i oppfyllelse. Nu kommer det velbehagelige aar fra Herren. Nu skal evangeliet forkynnes for fattige. Nu skal fangene faa frihet, og de blinde faa sitt syn. Nu skal de undertrykte bli satt i frihet. I sannhet, der vilde bli revolusjon.

\* \* \*

Der er gaatt mange aar siden Jesus Kristus stod i synagogen i Nasaret og leste profeten Jeremias' ord (kap. 61, 1 ff.). Jesus fullbragte sin gjerning. Han døde korsets forsmedelige død. Men han opstod igjen med guddomskraft og guddomsvelde. Han sendte sin Aand, den annen talsmann, som han hadde lovet, og hans menighet blev til, Jesu Kristi broderskap blev til virkelighet. Hvordan er det saa blitt med Jesu Kristi program? Ca. 1900 aar er kort tid i et saadant programs virkeliggjørelse. Men allerede idag befinner sig paa de evige bjerge en himmelsk menighet, som vanskelig lar sig telle. Denne menighet bestaar av fattige for hvem evangeliet blev forkynt og som blev frelst av bare naade, av fanger som Jesus satte i frihet, av undertrykte som blev fri. Og denne menighet paa de himmelske bjerge, som synger Guds og Lammets nye sang, er forenet med en menighet paa jorden, som snart har sine representanter i alle land. Det er jo saa som Grundtvig sang: "Helgen her og helgen hisset er i samme menighet." Ogsaa denne menighet paa jorden bestaar av fattige, for hvem evangeliet blev forkynt, av blinde som fikk sitt syn, av fanger og undertrykte som Jesus satte i frihet. En kristen er derfor aldri pessimist, en kristen er alltid optimist, fordi han ser himlen aapen over sig, og Jesus Kristus staaende ved Faderens høire, den sikre borgen for at programmet virkeliggjøres.

\* \* \*

Idag har vi kirkens nyttaarsdag. Den er kommet til oss i stillhet som alle andre nyttaarsdager i den kristne kirke. Borgeraaret, det nye borgeraar, kommer med slik brask og bram, med slik prakt og stas. Men kirkens aar kommer som Jesus Kristus selv, med stille kraft. Hvad er der ikke skjedd i det kirkeaar som nu er tilende? Hver eneste dag i dette aar er der gjennemsnittlig lagt 3000 mennesker til Jesu broderskap bare ute paa misjonsmarkene. Det er ikke for høit anslaaet, men sannsynligvis for lavt. Det vil si, pinseunderet med de 3000 sjele fra Ap. gjer. 2 er skjedd hver eneste dag i det gamle kirkeaar. Folkene venter. Dørene staa aape for evangeliet som kanskje aldri før. Paa mange steder staa man foran massebevegelser i misjonslandene. Det er den nye tid som bryter frem. Og her i de gamle, kristnede land, ja vist er der kriser, og der er gjæring paa alle omraader. Men der er flere som har mottatt frelsens evangelium idag enn for et aar siden. Der er ingen tilbakegang for Jesu rikssak. Vi behøver ikke aa likvidere, for han likviderer aldri.

I Jesu hellige navn begynner vi det nye kirkeaar. Det staa foran oss med sine 52 uker og likesaa mange søndager. Der kan skje saa meget i de 52 uker. Men

## Til de ensomme

Av domprovst Skovgaard-Petersen

Først tænker jeg naturligvis paa de i utvortes forstand ensomme; og de er mange; mange i den store travle by og mange ute i landets kroke, ved strand, paa hede og bak bakkedrag. Men — er vi ikke alle i en viss forstand ensomme, selv om vi maaske ikke føler at vi er det? Ensomme med vort livs regnskap og med vort hjertes tale. Og skal vi ikke være ensomme i denne dypere forstand? Er det ikke netop maalet at bli løst ut av alle falske sammenheng, hvori livets ydre forhold filter os ind, — bli den enkelte, der forstaar sig selv som den enkelte?

Ensomhetsfølelsen er ikke det høieste og sidste maal, men et frugtbart gjennomgangspunkt, ti i ensomheten kommer den længsel op, som "en av de ensomme" engang gav følgende uttrykk: "Ensom som jeg var, længtes jeg efter en indbydelse til det sted, hvor livets fest holdes." Den længsel gror frem i den ensommes sind: Længsel efter en indbydelse til livets store fest. Og den længsel er ikke gold. Ingen ensom sjæl behøver at føle sig utenfor. Indbydelsen er der. Den er utstedt een gang for alle, og den gjælder ogsaa dig.

Kristi evangelium er i een sum: en indbydelse til livets store fest. "Kom!" lyder det gang efter gang i Guds ord. Festbordet er dækket. Alt er beredt. Endnu er der rum!

Er alt dette blot løs tale eller skjønn lyrik? Ligger der ingen virkelighet bak? Man skulde tro der ikke gjorde det. De fleste smiler ad denne gamle indbydelse og har overhodet aldrig tænkt paa at ta den alvorlig. — Men hvad de, der tok imot den? Kom de tilbake og sa: Indbydelsen bedrog os! Det hele var bluff! — Nei, vi fik et glimt av livets fest, som vi aldrig siden glemte. Vi saa og smakte noget usigelig herlig. Vi syntes ganske vist kun, at vi kom til terskelen av det sted, hvor livets fest holdtes. Vi vilde saa gjerne længere ind. Vort hjerte lytter og jubler: Ja, dette er liv, dette er livets havn værd! Blot vi kunde gripe det høiere og holde det fast. Tænk om du gik feil av livets store fest! Hvad hjalp saa alt det andet? Da blev du først for alvor ensom, haapløs ensom.

Ingen Prædiken bærer Frugt, som ikke har været begravet i Prestens Hjerte.

Jesu Lidelser er Garanti for, at han har Medfølelse med os i vore Lidelser.

Hvis gode Hjærner skulde have frelst Verden, vilde Salomo have gjort det.

hvad der enn skjer, det skal bli et velbehagelig aar fra Herren. Evangeliet skal fortsatt forkynnes for fattige, ja nettop for fattige. Blinde skal faa sitt syn. Og fanger og undertrykte skal faa sin frihet. Kanskje du, min kjære leser, som ikke har hørt evangeliet før, det vil si, slik at du vant livet, du skal faa høre det iaar, fordi du er saa sterkt paa vei til aa miste din egen rikdom og bli fattig. Kanskje du, som hittil har vært en fange, skal bli satt i frihet i dette kirkens aar. Ja, for den nye tid er fremdeles iferd med aa bryte frem. Men Jesus Kristus maa ennu mer enn før faa anledning til aa bruke dem, som hører til hans broderskap, ogsaa dig. For jo mer helt vi stiller oss til hans disposisjon, jo mer vi ber og arbeider, desto mer blir vi kanaler for den aandskraft til frelse som han har aa sette inn i verden, desto hurtigere kommer hans rike.

*Ja, komme ditt rike!*

"Gjør dørene høie og portene vide, at ærenes konge kan drage derinn!"

## ET MERKELIGT BREV

### En gammel soldats oplevelse i Paris.

Jean var 6 aar gammel, hadde lyst, krøllet haar og to store blaa øine, var iført en liten slidt og hullet jakke, benklær, som knærne stak ut av, og hans smaa ben stak i umake sko, der saavidt hang sammen. Sulten og forfossen saa han ut. Det var en kald vinteraften, og han hadde ingenting spist siden om morgenen.

Saa faldt det ham pludselig ind, at han kunde skrive. Paa forskjellige steder i Paris findes der kiosker eller smaa boder, hvor folk for en liten betaling kan faa skrevet breve; det var til en saadan Jean henvendte sig. Eierne var en gammel, selv meget fattig soldat, barsk og heftig, men i grunden inderlig godhjertet.

Jean aapnet beskedent døren og sa undskyldende: "Jeg skulde ha skrevet et brev."

"Koster 10 øre," sa fader Bouin, saa het den gamle soldat.

Da Jean ikke eiet en eneste øre, vilde han med et "om forlatelse" lukke døren igjen, da fader Bouin ropte til ham:

"Er du søn av en soldat, du?"

"Nei, jeg er mors søn, og hun er ganske alene."

"Aa saa — og du har ikke 10 øre?"

"Nei, ikke en."

"Og mama heller ingen, kan jeg tænke. Brevet skal vel skrives for at skaffe utvei til mat, ikke sandt?"

"Jo," sa Jean.

"Kom hit da, en halv side skal jeg skrive for intet." Han ordnet papiret, dyppet pennene og saa paa Jean.

"Nu, hvad heter han saa?"

"Hvem?"

Den mand, du skal skrive til vel, han, som du ber om penge til mat."

Jean nølet med svaret.

"Saa se da at faa munden op, har jeg tid at kaste bort paa slikt, hvad heter han?"

Jeans bleke kinder rødmet. Endelig samlet han mot til at hviske: "Jeg vilde skrive til den kjære Gud i himmelen."

Fader Bouin lo ikke, men han tok pipen ut av munden og saa opmerksomt paa gutten.

"Haaper du ikke farer med noget fusk eller fanteri, forresten er her elendighet nok i dette Paris — naa — hvad heter du saa?"

"Jean."

"Jean, hvad mere?"

"Ikke mere."

"Hvad vilde du saa si til Gud i himmelen?"

"Jeg vilde si ham, at mor har sovet siden igaaraften, og at jeg ikke kan faa hende vaaken."

Den gamle soldat lot, som om han ikke forstod ham.

"Men du talte jo om brød for en stund siden, hvad vilde du med det?"

"Spise det jeg er saa sulten. Like før mor sovnet, ga hun mig et brødstykke, men det var saa litet."

"Hvad spiste hun selv da?"

"Hun sa, hun var ikke sulten, det har hun sagt de to—tre sidste dage."

"Hvad gjorde du for at vække hende?"

"Det jeg altid gjør, naturligvis — jeg kysset hende."

"Pustet hun da?"

"Det ved jeg ikke. Puster ikke folk bestandig?"

Fader Bouin vendte sig bort og tørret, unbemerket av barnet, to store taarer av sine øine. Han besvarte ikke guttens spørsmaal, men spurte selv med skjelvende stemme: :

"La du merke til noget særligt, da du kysset hende?"

"Ja, hun var saa kald, saa kald, men det er jo ogsaa saa koldt hos os bestandig."

"Og hun skalv av kulde vel?"

"Nei da! hun laa saa stille, saa stille — hendes hender var foldet over brystet — og saa hvite!"

Fader Boin gik op og ned paa gulvet i sit lille rum og tænkte:

"Jeg har pleiet at gaa her og misunde de rike, skjønt jeg aldrig har manglet mat eller brændsel, og her er en som har sultet — sultet — sultet ihjel!"

## Opsæt det ikke!

En Dag for nogen Aar siden blev jeg kaldt til en Kvindes Dødsleie. Hendes Mand havde jeg ofte talt med, naar han søgte mig for sin Sjæls Saligheds Sag, og hende havde jeg ofte set i vor lille lavloftede St. Marie Kirkesal ved hans Side. Manden var Godseier, og de bodde herinde en Vinter. Nu var Hustruen pludselig blit syg. Da jeg kom derud, modtog hun mig straks med det Ord, at hun vidste hun skulde dø. Stillingen var altsaa klar, og vi behøvede ikke at spille Tiden med Omsvøb. Jeg sagde da til hende, at hun jo ofte havde hørt Ordet, saa hun maatte vide Veien. Men jeg glemmer aldrig hvordan hun da brød ud i Angst med bitter Selvanklage: "Det er min Ulykke, for jeg gik ikke i Kirke med redelig Hjerte. Jeg tænkte: Naar du nu gaar og hører Ordet, faar du Beskjed, og skulde det saa ske, at du faar hastig Reisebud, saa ved du jo Veien og kan blot sige som Røveren paa Korset. Men ak, det gaar ikke an saadan. Nu føler jeg, at det kan man ikke, det maa jo komme indefra; men jeg gik med Svig i Hjertet og havde Lyst til Verden, derfor ligger jeg nu her uden Fred og kan ikke bli frelst!"

Da følte jeg Dødens strenge Alvor i min Sjæl, jeg faldt paa Knæ og raabte til Gud for hendes Frelse, saa talte jeg med hende, og tilsidst sang jeg denne Sang: 'Ved Korsets Fod hos Jesus.' Jeg ved ikke noget bedre Sted at vise Mennesker hen. Der er jo den sikre Klippegrund som vi kan bygge paa. — Dette skede om Onsdagen, og Fredag Morgen døde hun. Men Torsdag Aften bad hun sin Mand om at kalde paa Stuepigen. Han mente Sygepleiersken bedre kunde hjelpe hende; men hun vilde have Stuepigen; thi hun var en troende Pige der mange Gange havde bøiet Knæ for sit Herskabs Frelse. Velsignede Tjenere som kan bede for det Hus de færdes i!

Da Pigen kom, sagde den syge: "Læg Dem nu ned paa Deres Knæ og læs den Sang for mig som Presten sang, og tak saa Gud, for nu har vi fælles Tro, og jeg har fundet min Plads ved Korsets Fod hos Jesus!"

Og samme Nat gik hun saa hjem for at møde Jesus i Paradiset.

Men jeg vil aldrig glemme hendes Hjerteangst og hvor alvorlig det lød fra Gud: Opsæt det ikke!

A. Fibiger. (Evg. Kraft.)

Der er mange Maader, hvor paa Menneskene kan se Gud, og en af disse er i deres Liv, som daglig vandrør med ham.

Vi kan være meget omhyggelig for den gudstjenestlige Form uden at have noget med Gud at gjøre.

Han satte sig ned, tok gutten paa sit fang og sa venlig:

"Dit brev er skrevet, sendt og kommet frem. Vil du saa føre mig til din mor?"

"Gjerne, men hvorfor gaater De?"

"Jeg gaater ikke," sa den gamle, mens taarerne løp ham ned ad kinderne, "soldater gaater aldrig. — Jeg har ogsaa engang havt en mor, skjønt det nu er længe siden, men jeg kan se hende for mig, som hun laa paa sit dødsleie og sa: 'Bouin, bliv en bra, retskaffen mand og en god kristen' —. Ja en retskaffen mand har jeg vel været, men en god kristen — naa —" han reiste sig, og, idet han holdt barnet fast i sine arme, sa han: "Nu, du kjære gamle mor, kan du være lykkelig. Der du er, did ønsker nok jeg ogsaa at komme engang, og denne lille gutten vil jeg forsøke at faa med mig. Jeg skal ikke slippe ham, stakkars liten, saalænge jeg lever, thi hans brev, som endnu ikke er skrevet, har utrettet to ting: det har bragt ham en far og mig — et hjerte."



## The Christian Church.

Dr. James Moffatt, says, "You and I are not like a group of men upon a lonely moor, kneeling down to prevent a little spot of fire being blown out by the great winds of the world. The Christian Church is not nervously engaged in trying to prevent the extinction of Christianity; it is in far wiser hands than ours, as it has always been. What you and I have to do is to keep in touch with that fire. The fire will always burn."

## More Board Meeting Highlights.

In view of the present emergency, it was decided to cancel plans for an international convention in 1943. Insofar as possible, regional conferences will be held, all using the same theme, "Christ's One Command." In our district these conventions will likely be identical with our regular circuit conventions.

As our district exceeded its budget apportionment last year, and has already done so again this year, it was reasonable that we should assume a larger share for next year. Our apportionment for 1943 is \$500. The district board will allocate this amount to the various circuits.

## Southern Alberta Circuit Bible Camp

Under the canopy of the sunny Alberta sky the Luther Leaguers of the Southern Alberta Circuit pitched their tents in a coulee nestled among mammoth trees, along the shores of Old Man River, south of Granum, Alberta, and fifty miles northeast of Lethbridge.

Because of incessant rains, supplemented by melting snow meandering its way down the rugged Rockies, flooding the old camp site, a new location for the Bible Camp had to be located. With vim and vehemence the pioneering Leaguers set about to make the 1942 camp site a habitable one. With the aid of a donated Caterpillar and blade, pick and shovels, and with much brawn, a road was made down a steep precipice. But that was not all, for a road had to be made through a virtual forest. The Leaguers wielded axes and made miniature bridges, and soon a primitive highway was winding its way among the stalwart trees by the shores of the on-rushing river.

They worked hard, these Southern Albertans, but they learned at the very outset the art of cooperation. It was indeed a wonderful initiation.

Ideal weather conditions during the eight days was a blessing for which the campers were truly grateful. What is infinitely greater importance, the Spirit of the Lord was truly present, working in the hearts of many. Both teachers and Leaguers were drawn closer to the Lord, and to one another in Christian fellowship.

The Sunday evening service was dedicated to Rev. Ivar Saugen, who is now a chaplain in the Canadian Army. He was the organizer of this Bible camp three years ago. He has been an ardent worker among the young people during his five years in this circuit, and it was with regret that the two remaining pastors and Leaguers parted with this dynamic co-worker. The final farewell took place Thursday afternoon, July 9th, when teachers and Leaguers gathered on the brow of the bluff to speak farewells. Bravely they started to sing, "God Be With You Till We Meet Again", — but the number of voices dwindled to none — and farewells were spoken through tear-dimmed eyes. Such was the bond of fellowship that had sprung up between Rev. Saugen, his co-workers and the Leaguers.

Following is the 1942 Bible Camp Faculty and the subjects taught: Bible Doctrines, Rev. Ivar Saugen; Biblical Characters Prof. George Moi; Corinthians, Rev. Raymond Olson; Introduction to the Old Testament, Rev. Marvin E. Arneson. Rev. and Mrs. Olson served as Camp deans and co-managers. Rev. Arneson was Camp registrar.

Upon request from the Leaguers, it was decided to hold a two-week session of Bible Camp in 1943. All who attended pledged themselves to work toward the purchase of a permanent site for the Bible Camp.

—Rev. M. E. Arneson.

# YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

## WRITE YOUR OWN RECOMMENDATIONS

Rev. A. E. Hanson

Hurriedly, and just a bit sheepishly, the young man came to the office door and said, "Pastor, could you write me a recommendation? You see, I have a chance to get into the Navy Aviation Corps, but I must have two recommendations. I thought maybe you would write one."

The pastor's face betrayed his puzzlement; the young man had not been around the church very often. So the lad kept pressing his case, "Oh, I know I've missed church quite a bit, but I promise to do better. And you really do know, don't you, what it means to me and the folks?"

This has been a common scene lately. Not only with boys wanting to get into the special service of their country, but with young men and girls who have been offered splendid positions created by the national emergency. Suddenly, the time has come when they need someone to give witness of just what kind of life they live, what type of character they possess, and of what use they could be.

"Come back this afternoon and I'll have something for you," the pastor finally says. Happily, the boy turns away and hurries down the street to tell some pal, "I believe I made the grade." But too often the pastor turns heavily toward his office, sinks into that squeaky office chair, covers his face and prays, "God, what can I say?" He has promised to write something; and so often that is just what these recommendations have to be—just "something." What a joy to be able to answer the questionnaire so quickly, so enthusiastically that your fingers can't find the keys soon enough. If only more young characters rated that well. If only so many did not rate—just "something."

Young friends, write your own recommendations now. Write them daily, and write them indelibly—by the way you live. Write so that any business or professional man can sit down honestly and happily, and underscore your kind of life, and send it on without a worry. Write it now when you are in grade school, high school, college, Army, Navy, in business, on the farm, or wherever you may be, so that when you need a good word anyone who knows you would clamor for the honor of giving it.

Before me as I jot down these lines lies a Reference Form. I am to mark these headlines first: Character, Regularity, Dependability, and Ability.

**Character.** The dictionary says character is what you are. Of many I could say, "The best dancer in town, according to reports of friends; one of the social screams of the neighborhood; drinks with the crowd, and curses, too; always a good entertainer and never without a story that smells from the beginning; would do anything for a good time." Sounds terrible, and is more terrible than it sounds.

**Regularity.** Not infrequently this has a note on it referring to church attendance. Don't fool yourselves. Many employers want to know about your regularity in attending church, Luther League, and choir. They want to know if you have Christian habits. Many have come direct to your pastor for names of such young people. What could your pastor say of you?

**Dependability.** I have thought so often of the men in service and of what we in patriotic moments call Morale. The young person who at home, in school, or at work has been dependable, will have no difficulty with morale. Heavy duty makes him more useful and more eager. But what about you? You who shirked so often, and laughed about it. You who cheated in exams even under the honor system, and when all the folks around you knew about it.

**Ability.** We have had too many devilish slogans in America. "Oh, I'll get by." "I've been around a bit, and they don't fool me." "Cheer, cheer, the gang's all here, but what the h— do we care?" But these days require real ability. All the

countries, we protest the destruction of the inner defenses through a total disregard for the principles of purity and morality."

ability God has given you. And only God can help you develop it. Sham won't help. The village pool hall, the country tavern, and no-good companions will never help your ability to serve anywhere. They will serve to make you unable to do anything. And when you flunk a few courses in school it does not add to your usefulness in times of emergency or otherwise, even though you're dressed in the best suit in town.

God has a place for you, a place that He wants you to fill. More and more your particular life is going to be needed. Write your own recommendation before God, in His power and under His direction. Write with Paul as he wrote to the Colossians, chap. 3:1, "If ye then be risen with Christ, seek the things that are above, where Christ sitteth on the right hand of God."

Many calls come to you these days, young friends. Hear this call first: Seek the things that are above where Christ is, —and you will write an eternal recommendation.

## "YOUTH FOR CHRIST OFFERING"

Circuit	Allocation	1941	1942
Camrose	\$50.00	\$120.83	\$166.52
Edmonton	40.00	176.10	84.88
Manitoba	15.00	11.00	—
Moose Jaw	40.00	40.00	—
Peace River	15.00	20.25	1.00
Prince Albert	50.00	124.75	44.83
Saskatoon	30.00	51.48	53.33
South. Alberta	15.00	42.85	20.55
Swift Current	25.00	42.03	1.85
Yorkton	20.00	25.33	10.00
Total	\$300.00	\$654.62	\$382.96

★ ★ ★

## "STOP....LOOK....LISTEN"

Whenever we see this sign we know that there is good reason for the warning, as a result we obey it. There is also a good reason for using this warning signal here, because it is our wish to get every league to obey it.

In the first place we want you to "STOP" for a moment and study the financial statement printed above. Here you will be able to see where your Circuit stands in regard to its 1942 contributions to the "Youth for Christ offerings". This statement, however, does not tell the whole story, it does not tell us that only 32 leagues have sent in their contributions and that there are 83 leagues on our list that have not. Neither does it tell us which leagues have done their share. Has yours? Why not take time to "LOOK". If your League has not sent in its contribution "LISTEN" to the words of Paul in 2 Cor. 9:7 "Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver." I am certain that you all want to do your share, but for one reason or another you have allowed the days to slip by without acting. NOW Let us see you go forward with your plans and DO SOMETHING. Let us make every circuit go over the top.

Marvin B. Odland,  
District Treasurer.

## Youth for Christ Project

Has your local league sent in a contribution to the Youth for Christ offering? Remember that stewardship of money has a definite place in the life of a Christian. Our Luther League office and mission work is made possible by the contributions of local leagues. Do your part.

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